

Federal Council BULLETIN

Vol. XXI, No. 2



February, 1938



Race Relations Begin at Home

Each national group is quite ready to give advice on another nation's racial problems. We in America have felt keenly and said much about the treatment of Jews in Germany. More than one group in America has expressed its opinion of the policy of Great Britain in India. On the other hand, any church assembly in Great Britain can be aroused by the un-Christian treatment of Negroes in the United States. Each nation is amazed at the un-Christian attitudes of another in the matter of race relations. Any real solution of race relations requires that each nation face its own problems. Before we in America can tell other nations what to do we must confront our own distressing situation.

—From Message for Race Relations Sunday.

A JOURNAL OF INTERCHURCH COOPERATION

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

FEDERAL COUNCIL'S DEPARTMENT OF EVANGELISM New York, N. Y.	February 1, 1938
INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION, ANNUAL MEETING OF EXECUTIVE COMMITTEE AND ASSOCIATED GROUPS Chicago, Ill.	February 4-12, 1938
UNITED STEWARDSHIP COUNCIL Columbus, Ohio	March 23, 24, 1938
FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE New York, N. Y.	March 25, 1938
GENERAL CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH Birmingham, Ala.	April 28, 1938
SOUTHERN BAPTIST CONVENTION Richmond, Va.	May 12-16, 1938
GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN U. S. Meridian, Miss.	May 19, 1938
GENERAL ASSEMBLY, UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA Cleveland, Ohio	May 25, 1938
GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN U. S. A. Philadelphia, Pa.	May 26, 1938
GENERAL SYNOD, REFORMED CHURCH IN AMERICA Asbury Park, N. J.	June 2, 1938
GENERAL COUNCIL OF CONGREGATIONAL AND CHRIS- TIAN CHURCHES Beloit, Wisconsin	June 15-22, 1938
EVANGELICAL LUTHERAN AUGUSTANA SYNOD, BIENNIAL CONVENTION Brooklyn, N. Y.	June 20-26, 1938
GENERAL SYNOD, EVANGELICAL AND REFORMED CHURCH Columbus, Ohio	June 22-29, 1938
TWENTIETH INTERNATIONAL CONVENTION ON CHRIS- TIAN EDUCATION Columbus, Ohio	June 28-July 3, 1938
GENERAL COMMITTEE, WORLD'S STUDENT CHRISTIAN FEDERATION France	August 8-18, 1938
WORLD'S YOUNG WOMEN'S CHRISTIAN ASSOCIATION Canada	September 6-20, 1938
UNITED LUTHERAN CHURCH IN AMERICA, BIENNIAL CONVENTION Baltimore, Md.	October 5-12, 1938
AMERICAN LUTHERAN CHURCH, BIENNIAL CONVENTION Sandusky, Ohio	October 14-20, 1938
INTERNATIONAL MISSIONARY COUNCIL Madras, India	December 13-30, 1938

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Federal Council Bulletin

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in America*

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VOL. XXI, No. 2

FEBRUARY, 1938

THE EDITORIAL OUTLOOK

A Prayer for Race Relations Sunday

O God who hast made all men in Thy likeness and who lovest all whom Thou hast made, suffer us not to separate ourselves from Thee by any barriers of race or color. As Thy Son our Savior was born of a Hebrew Virgin, but rejoiced in the faith of a Syrian woman and a Roman soldier, and welcomed the Greeks who sought Him, and suffered His Cross to be carried by an African, teach us to regard the members of all races as our brothers and sisters, and by our loving service on their behalf to show our love to Thee. We ask this in the Name of Thy Son our Lord and Savior, Jesus Christ.

Why the University Christian Mission?

In a statement in the *New York Times* at the beginning of this year (January 2) the president of the National Student Federation, Arthur Northwood, Jr., forecast the developments which he felt are to be expected on the campus during 1938. He singled out three interests of students which he thinks will be especially to the fore,—peace, student government, and religion. As to the last, these are his striking words:

"A religious revival is under way on the American campus. It is still a thing that is sensed rather than proved, but of its existence there can be no doubt. American students are beginning to appreciate the life of the spirit. What the intellectual and social results of this appreciation will be is something the next year may reveal. This possibility supersedes all others in importance."

The view of this student leader is one which is shared by many thoughtful observers, both students and teachers. They believe that the day of a blasé and indifferent attitude on the campus toward religion is being succeeded by a day of open-mindedness and even of eagerness for light on the ultimate meaning of life. Unsatisfied with materialistic interpretations of the universe, students are realizing that the lack of vital religious faith and experience leaves them with something like inner hopelessness and despair—a feeling that life does not really amount to much. They want to know whether the Church or any persons of spiritual insight can give them an authentic clue to the nature of Reality and so to meaningful living.

The idea that science in itself affords a sufficient basis either for personal living or for civilization is no longer tenable. Science has given us new knowledge, but men do not have the moral and spiritual character to use the knowledge for right ends. Science has given us control over nature but that control has outrun men's capacity to use it aright. The dynamite (to take a familiar illustration) which science puts in our hands makes it possible to clear a jungle for homes but equally makes it possible for gangsters to commit more terrible depredations or for militarists to carry on more deadly war.

Though students gain a scientific education, they are bound some day to discover the need for something beyond that which science can supply. This is probably being realized more keenly today than for many decades. The time

is ripe for a revival of religion in educational centers. To that end the University Christian Mission, now being initiated under the auspices of the Federal Council of Churches by the united efforts of all the Christian organizations working among students, hopes to make a definite contribution.

We Need Theology

There was a time, not many years ago, when our thinking about the relation of the Church to society was chiefly in sociological terms. Today it has to be theological also. There was a time when the chief emphasis of the so-called "Social Gospel" was "Roll up your sleeves, get busy and build a Christian world." Today we see that such a message is no "Gospel"—no Good News—at all. For the Church has Good News for men only if it can show them that behind their striving there is a Sovereign God Who wills a new world and Who in Jesus Christ has mediated more than human insight and more than human power for its achievement. We begin to see now that the strength of the Christian social movement is ultimately to be found not in ethics but in Christian doctrine.

For great rivals of the Christian conception of Reality, of man and his destiny, now claim the allegiance of millions. Communism, Fascism and National Socialism announce new "gospels" which repudiate cardinal truths of the Christian Gospel. New gods are being proclaimed—the Absolute State, the Absolute Race, the Absolute Class—as the supreme objects of man's faith and man's loyalty. A new view of man is being preached—of man not as a free spirit created in the image of God for eternal fellowship with Him but as the creature of the State, finding his whole fulfillment in serving earthly ends.

In the face of such an irrepressible conflict the issue is not merely whether the Church can effect certain needed social changes but whether it has a world view capable of standing against the un-Christian world views which are now being inculcated with all the ardor of a missionary crusade. The Church is now engaged in a life-and-death struggle for the existence of Christianity itself as the truth about man and the universe.

We are driven back, therefore, to rethinking what the Gospel was which triumphed over the Roman Empire. One thing is sure—it was not simply a set of social ideals, however exalted. What then gave the Gospel its power was not just a vision of a new ideal but a revelation of the nature of the ultimately *Real*. Christianity won its victory in a crumbling empire because it was a Gospel about *God*, a God Whose will is the final reality in the universe and Who has entered into human life for man's redemption. And the crucial question, now as then, is whether Christianity is true or false in what it affirms about God and man. If our ideals of peace and brotherhood and justice are only projections of our human wishes in a universe that is at heart alien to them, then the nerve of Christian social effort is cut before we begin. The social service of transcendent importance is to lead men into a deeper conviction of the reality of God as Christ has made Him known.

Again—"Let the Church Be the Church"

In the perspective of the six months which have elapsed since the world conference at Oxford its central contribution appears to have been a heightened emphasis on the significance of the Church. Instead of thinking vaguely about society-at-large, we are now realizing more fully that the Church is itself a society and that its greatest service to the world is to be in itself a truly *Christian* society. As was said at Oxford again and again, "Let the Church be the Church." Let the Church, that is to say, be the kind of community to which the Gospel of Christ necessarily commits it—a community transcending ordinary divisions of nation, race and class—and thereby demonstrate to an unbelieving world that there really is a fellowship in Christ which binds men into a higher unity than the secular world can produce.

In a world of nationalism gone mad, let the Church be the Church! Not merely a national but a supra-national fellowship, conscious of being one Body of Christ throughout the world. Not a Church of Americans merely, but a Church which makes us one with men in every nation who have found in Christ the true meaning of life. Realizing that Christ and the Chris-

tian heritage have a higher meaning than any national inheritance apart from Him, Christians would then recognize a greater loyalty to the world-wide Christian community than to any nationalist State.

In a world of racial tension and conflict, let the Church be the Church! Not a Church of Aryans but of men who know that in Christ there is neither Jew nor German, American nor Mongolian, white nor Negro. What if Negroes in America really felt in the Church a warmth of interracial fellowship far different from the climate of the community at large? What if Jews knew that in the Church of Christ there was one place where all traces of anti-Semitism had disappeared? Nothing else that the Church could ever do for the solving of racial conflict would be even comparable to its actually being itself a supra-racial community.

In a world of growing class-consciousness and strife, let the Church be the Church! Not a one-class institution, as so many of our local churches are, but a fellowship in which superficial social distinctions have disappeared in the presence of the God Who is the Creator and Father of all. We have to admit that we do not usually see employers and factory workers meeting in the same house of God. The hungry, the insecure, the dispossessed we do not find in any large numbers in any church at all. The one great way for the Church to influence the economic order most deeply would be itself to be truly a supra-class fellowship.

But we shall discern the Church as a supra-national, supra-racial, supra-class community only as we see it as a supernatural community. Some may hesitate to use the word supernatural, thinking it has misleading connotations, but if some other word is to be used, let it at least be one which clearly asserts that the Church is founded not on our aspirations alone, but on revelation—that it is a part, not merely of the human order which we build, but of the Divine order of the world. It is not to be regarded as merely a voluntary society, like a fraternal order or a university, to which a man may or may not relate himself as he prefers, and of which he may make what he pleases. It must always be the Church of *Christ*, its character determined

by its origin in Him. The Church, in a word, is to be thought of not merely as an expression—even the highest expression—of human culture. It is rather a part of the fact of Christ, a creation of God, by which all cultural achievements must be judged.

New Evidence of an Ecumenical Unity

Any lingering doubts as to the interest of the churches in the World Council projected by Oxford and Edinburgh were effectively dispelled by the conference held in Washington last month for the selection of American delegates to the Holland meeting in May for the drafting of the official constitution. In no known instance heretofore have the official delegates of so many American churches of so wide a range of diversity acted together. The conference included the Orthodox, the Old Catholics, the Southern Baptists and Southern Presbyterians, three national groups of Lutherans, the continuing Presbyterian Church of Canada, the Church of England in Canada, as well as the denominations which have regularly participated in co-operative enterprises.

Few thought that it would prove easy to select ten delegates who would be recognized by three times as many denominations as satisfactorily representing them. No outside group or committee did the selecting. Only delegates of denominations acted, and they acted with unselfishness, urbanity and consideration for the interests of the Christian cause as a whole. It had been feared that several days might be needed in debate and in the search for methods of selection. Instead, two hours sufficed. The employment of the principle of denominational "families" was one of the secrets of the success achieved.

Quite surprising, but very welcome and highly significant as a trend toward new and larger unity, was the urgent desire of the Orthodox and Old Catholic—Eastern and Western Catholic bodies respectively—to have representation not simply from Europe, as originally planned, but likewise from America. There was strong support for this request, which will be transmitted to the appropriate authorities on the other side of the sea.

Forward From Oxford and Edinburgh

AS a follow-up of the World Conferences at Oxford and Edinburgh, 130 delegates from Canada and the United States, representing officially thirty-one denominations, met in Washington, D. C., January 10-12. The conferences were arranged by the Joint Executive Committee of the American Sections of "Life and Work" and "Faith and Order."

There was a three-fold program: first, an electoral conference in order to select the ten American delegates to go to Holland in May for the Provisional Conference which is to draft the constitution for the World Council of Churches; second, a general conference of delegates to the World Conferences of last summer for the purpose of reviewing what had been done and planning what further should be done in following up the impulses to coöperation and unity; third, a special luncheon meeting of the Federal Council's new Commission for the Study of Christian Unity. Dr. J. Ross Stevenson was chairman of the first and shared the chairmanship of the second with Dr. William Adams Brown, with Dr. Leiper as secretary; Dr. Ivan Lee Holt presided over the third.

Delightful hospitality was provided for the conferences by the Protestant Episcopal Bishop of Washington, Rt. Rev. James E. Freeman, and the Dean and Canon of the Cathedral of St. Albans. A notable contribution to the spiritual life of the meetings was provided through a special Communion celebrated by the cathedral staff to which all delegates were invited. The service was the first to be held in the Chapel of St. John in the Cathedral. Members of thirty denominations, both Protestant and Catholic (non-Roman), participated.

The Electoral Conference met on January 10. The delegates—one each from the denominations participating in the ecumenical movement—proceeded with the utmost harmony to the difficult task of selecting ten delegates to represent thirty denominations. In two hours their task was practically completed, with the exception of certain selections made subject to the action of the appropriate ecclesiastical authorities. Those chosen are:

Professor Kenneth S. Latourette, to represent the Northern Baptists; Dr. Robert A. Ashworth, alternate
Dr. W. O. Carver, to represent the Southern Baptists; Dr. A. J. C. Bond (Seventh Day Baptist), alternate
Bishop Paul B. Kern, to represent the Southern Methodists; Dr. Ivan Lee Holt, alternate
Dr. Lewis S. Mudge, to represent the Presbyterian and Reformed Churches; Dr. George W. Richards and Dr. Edgar F. Romig, alternates
Dr. Frederick H. Knubel, to represent the Lutheran Churches (an alternate to be selected from the American Lutheran Church)
Rt. Rev. James DeWolf Perry, to represent the Protestant Episcopal Church; Rt. Rev. Frank V. Cloak (Reformed Episcopal), alternate
Dr. Graham Frank, to represent the Disciples and the Congregationalists; Dr. Henry Smith Leiper, alternate

Dean Elbert Russell, to represent the Friends and other small denominations; Dr. Alfred W. Garrett, alternate
Bishop S. L. Greene, to represent the Negro churches; Bishop J. Arthur Hamlett, alternate

A delegate to represent the Methodist Episcopal Church will be selected by the Bishops of that Church, with an alternate selected from the Methodist Protestant Church

Two delegates have been named by the Canadian Churches: Rt. Rev. W. B. Broughall, Bishop of Niagara, and Very Rev. George C. Pidgeon, former Moderator of the United Church of Canada.

Out of his half-century of active Christian leadership in many lands and his experience in initiating three world-wide Christian organizations—the International Missionary Council, the World's Alliance of the Y.M.C.A.'s, and the World Student Christian Federation—Dr. John R. Mott, following Dr. Keller who spoke from his wide European background, outlined the procedures which he felt should be followed in developing a truly inclusive World Council of Churches. Its objectives should be to promote unity among Christian forces, to encourage research and study of specific problems, to further coöperation, to foster intimate fellowship among Christ's disciples, to draw into affiliation all other ecumenical bodies, to share experience, vision, hopes, and burdens, to build foundations for a united Christendom, to hearten small and struggling churches, to provide a trustworthy and authentic lead to all Christians.

There was a review of efforts already made to "bring Oxford and Edinburgh home." That they have been vigorous and widespread was amply proved. One hundred and sixty-five delegates have already reported giving 1725 addresses on Oxford and Edinburgh. They have led 288 discussion groups and made reports before 189 synods, dioceses, or other ecclesiastical bodies.

The most ambitious follow-up so far was a miniature Oxford-Edinburgh Conference organized in Evanston, Ill. Each church in the community sent elected delegates to the four weekly meetings of each Commission where the reports were studied and findings formulated. These findings were presented and acted on at a plenary session. Four Sunday evening public meetings were also held. This undertaking was reported as "the most significant bit of Christian coöperation in the history of Evanston."

Several county efforts have been made, such as that in Bergen County, N. J., where 200 churches have been invited to send the pastor and five laymen to a Sunday afternoon and evening conference for a study of Oxford and Edinburgh and their meaning for the life of the county. Each delegation is expected to return to set up an educational program in the local church and community. Other methods of follow-up include presentation before state-wide conferences, ministerial associations, youth gatherings, neighborhood conferences, city clubs, local church groups, student assemblies, women's meet-

ings, men's brotherhoods, church congregations, community forums and many other gatherings. Special mention was made of the presentation by the National Preaching Mission and the Schools in Christian Living. The religious press was warmly commended for the way in which it reported the conferences. A display was made of about 150 periodicals which have carried major articles on Oxford and Edinburgh. An extended interpretation is being launched by the *Christian Advocate* group.

The closing session brought to focus a number of practical plans growing out of the discussions. A sense of real

responsibility for the financing of the ecumenical movement through the churches, which wholly control it, was seen to be developing. The realization that each communion would need to be kept in effective relationship to any future World Council led to the proposal that in every denomination there should be a special nexus commission projected and set up.

Professor Angus Dun led the delegates in a closing service of thanksgiving which brought to a fitting and inspiring close what had proved to be an *experience* in unity as well as an experiment.

Home Missions' Thirty Years of Cooperation

AT their annual meeting, held in New York January 9-12, the Home Missions Council and the Council of Women for Home Missions celebrated their thirtieth anniversary. About two hundred and fifty delegates were in attendance, representing twenty-eight denominations of the United States and Canada. The meeting was the occasion for a review of home missions during three decades, marking in particular the progress that has been made in methods of work, missionary objectives and interdenominational coöperation.

Dr. E. D. Kohlstedt, President of the Home Missions Council, called attention to the historic contribution that home missions have made in the development of the country. One of the high peaks in the conference was the address of Mayor LaGuardia of New York, who revealed his breadth of sympathy for the great masses of the people and his ability to meet a difficult situation.

At the Anniversary Dinner, Dr. Charles E. Schaeffer outlined the main aspects of the history of the Home Missions Council and its hope for the future.

Mrs. Millard L. Robinson, the retiring President of the Council for Women for Home Missions, traced the history of the work of women in home missions and the remarkable progress made along all lines of coöperative endeavor.

Dr. Robert W. Searle, Executive Secretary of the Greater New York Federation of Churches, presented the missionary task in the modern city by outlining the religious situation in New York in a masterly array of facts. He said:

"If you were to add up the *bona fide* members of the Protestant churches and of the Roman Catholic churches and of the synagogues, you would still have seventy percent of the people left who are unattached to any real religious organization. Probably there are five million or more people in this city who are not in their lives or in any of their relationships recognizing any allegiance to Christ or His Church. There are in New York City in the neighborhood of one million two hundred thousand children who are receiving no religious education of any kind. We have a system of education which is entirely irreligious and anything that is done must be done outside of the educational system."

A pronouncement regarding the rural situation said:

"Ever since 1880 the position of the American farmer as an owner of land has been getting worse. In 1880, eight out of every ten farmers owned and operated their own farms; in 1935, less than six out of every ten farmers were owners. Farm tenancy has now become a national evil. In one of its forms,

namely, sharecropping, it has been described as 'our greatest national humiliation'."

The report of the Interdenominational Bureau of Architecture showed its valuable service. More than 1200 inquiries were received during 1937 from local churches of 22 denominations.

Work for Migrants

A panel discussion dealt with the social, economic and spiritual needs of migratory laborers, for whom the Council of Women for Home Missions carries the responsibility. Mr. Courtenay Dinwiddie gave testimony to the continuing need for concerted effort against the labor of little children. The community attitude toward the migrant worker was presented by Mrs. Petricha Manchester, of the Consumers' League of Delaware. Two student workers in migrant centers presented vivid pictures of various types of migrant groups. Mrs. Fred S. Bennett gave a graphic interpretation of the attitude of an awakened consumer who spurs her conscience to assume responsibility toward this group which contributes so much to the well-being of all of us. Mrs. Kenneth D. Miller told briefly of the history of the Council's "adventure" in this field. Dr. Mark A. Dawber, the new Executive Secretary of the Home Missions Council and an authority on rural life, showed the serious situation resulting from the fact that many people who were formerly settled rural residents have "taken to the road," victims of dust storms and sharecropper problems. He stressed also the tragedy of farm tenancy and gave startling figures proving its increase. Miss Edith E. Lowry, Executive Secretary of the Council of Women, stressed the rapid changes that have taken place since the migrant work started with seven centers in three states. The present program has fifty projects in twelve states.

The conference paid a well-deserved tribute to Dr. William R. King, who for ten years had served as Executive Secretary of the Home Missions Council and who had retired because of failing health.

The new President of the Council of Women for Home Missions is Mrs. Augustus Trowbridge. The President of the Home Missions Council is Dr. E. D. Kohlstedt.

New Appeal for War Sufferers

AS a result of overtures made by a special committee of the Foreign Missions Conference, in cooperation with the Federal Council of Churches, the American Red Cross, on January 25, made a new appeal in behalf of the sufferers from the war in China. The appeal is dramatized by a letter from the President of the United States, urging the American people to make a generous response.

The Federal Council of Churches promptly issued a joint statement, signed by officials of major denominations strongly supporting the appeal and commending it to the churches. The churches are asked, in this joint declaration, to take the initiative in local communities in securing favorable attention for the Red Cross appeal.

It is announced by the Red Cross that every dollar contributed will be sent to China, with no deduction for overhead expenses.

As the BULLETIN goes to press it is impossible to give

an accurate report on the financial results of the Joint Christmas Appeal for relief offerings for Chinese civilian war sufferers, Spanish children, and Christian German refugees. The results can never be tabulated completely because it will be impossible to estimate the portion of denominational receipts attributable to the appeal of the Federal Council. Some mission board secretaries give us generous credit for their returns; for example, one expresses gratitude for our help in raising \$225,000.

Those churches and individuals which have made payment directly to the treasurer of the Joint Appeal to date have contributed over \$30,000. Many further returns are anticipated from churches which had traditional offerings for local purposes at the Christmas season and which plan offerings for the Appeal in January and February. The need grows more acute daily and it is recognized that the churches generally have not yet begun to provide the aid they should.

Urges Adequate Relief for Unemployed

"THE moral measure of a nation, of an economic system, of a civilization itself, is to be found in the condition of its least privileged citizens," declared Rev. James Myers, Industrial Secretary of the Federal Council of Churches, in a radio address over a NBC network on January 15. "Not only an economic but a moral crisis is involved," he declared, "in the November total of between eleven million and sixteen million workers who, according to the recent National Unemployment Census, were wholly or partially unemployed."

"The only adequate relief for the unemployed," Mr. Myers emphasized, "is the abolition of unemployment. It is a moral evil, a shame and a sin against humanity. Like human slavery, unemployment cannot be merely relieved; it must be abolished. While there will be differences of opinion as to the forms of social change and the specific measures which should be adopted by industry and government to abolish unemployment and make regular employment possible for everyone, what is needed most by all classes of society is the will to accomplish this result. There must be born in our nation a moral urge strong enough to overcome all obstacles, all practical difficulties, all selfish fears, all outworn economic theories and all political alignments which may stand in the way. But until this can be accomplished, the unemployed must be cared for, and by methods which will do the least damage to their rightful pride and self-respect. This means work-relief and employment on public works for the able-bodied employable men and women, with adequate direct relief for other needy cases."

Mr. Myers summarized his address by quoting the following recent resolution of the Executive Committee of the Federal Council of Churches: "We are not unmindful of the need for economy in governmental expenditure but we regard it as repugnant to the Christian conscience that our economies should be effected at the expense of those who are neediest. While relief presents very serious problems both as to the methods of administration and as to the effect upon the recipients, yet relief must be continued until industry can absorb the unemployed. If this should mean that higher taxation must be levied on those who are in more fortunate circumstances, our people should be prepared to face it; the nation must not incur the moral shame of placing the burden of balancing the budget upon the shoulders of the unemployed and the suffering."

Monsignor John A. Ryan of the National Catholic Welfare Council and Rabbi Sidney Goldstein spoke on the same network, the three addresses being a part of the program of the Conference on Unemployment and Taxation, held in Washington, D. C., January 14 and 15.

New attention is being given in the Churches to unemployment because of the recent increase in the number of unemployed.

A Selected List of Religious Drama, describing sixty plays, modern as well as Biblical, combining artistic excellence and religious significance, will be sent without charge on application, accompanied by three cent postage, to the Religious Drama Department, Chicago Theological Seminary, 5757 University Ave., Chicago

Missions and World Peace

AT the annual meeting of the Foreign Missions Conference of North America, held in Toronto January 3-6, the conflict in the Far East was a major focus of attention. The problem of securing adequate relief for civilian sufferers from the war in China was discussed at length. A special committee, in coöperation with the Federal Council of Churches, was asked to find the best method of securing the support of the churches in a relief program.

Along with the question of relief went a pronounced interest in the relation of the missionary movement to world peace. An address by Dr. L. J. Shafer, of the Board of Foreign Missions of the Reformed Church in America, on this subject concluded with a series of concrete recommendations which were officially adopted. The general point of view was indicated by the first paragraph of the resolution, as follows:

"Resolved, That we believe the complete solution of the Far Eastern and all similar difficulties and conflicts can be achieved only by the creation of a world community, free from racial discrimination, based on economic justice and fair opportunity for all, animated by goodwill and governed by law. Such an ideal demands the coöperation of all the leading powers, and we express the view that our governments should assume their full share of responsibility for the erection and maintenance of such a new world order. However distant the realization of this ideal may be, it may at once give direction to our efforts and we may strive to move steadily forward toward its achievement."

As a means of giving more specific guidance, the resolution continued as follows:

"(a) By word and act to discourage and oppose hatred of any nation or people, no matter what the provocation, and to promote respect and affection for all the children of God in every land;

"(b) To seek to make our love and understanding especially felt by our fellow-Christians in other countries and by their representatives in our own countries;

"(c) To demonstrate in our own churches and countries the power of Christianity to overcome race prejudice and eliminate racial discrimination;

"(d) To uphold respect for international agreements and to oppose war, declared or undeclared, as an instrument of national policy;

"(e) To lead and share in well considered efforts to change the policies of impotent isolation into those of active participation in the organization of a world order based upon law and justice;

"(f) To advocate measures for peaceful change in international relations, such as the removal of trade barriers and other methods of economic appeasement;

"(g) To assist in developing a conscience which will refuse in spite of tempting profits to benefit by others' sufferings and, in particular, to extend credits or loans to be used to finance aggression or resulting exploitation;

"(h) To give leadership and strong support in every humanitarian attempt to relieve the suffering and to meet the needs of those desolated by war;

"(i) To support with new vigor and sacrifice the missionary work of the churches, recognizing that our Christian representatives abroad are our most potent agents of international confidence, helpfulness, and peace founded on permanent principles;

"(j) By direct evangelism in our own churches and communities to build up the Christian community which is essential to the achievement of all these steps."

Lenten Helps

WHEN Ash Wednesday ushers in the 1938 Lenten season on March 2, the "Fellowship of Prayer" will again be in use in hundreds of thousands of families of all denominations. The general theme this year is "The Light of the Knowledge of the Glory of God in the Face of Jesus Christ." The aim of the brief meditations and prayers for forty successive days is a spiritual self-discipline in understanding Jesus more clearly and following Him more faithfully.

Initiated by the Congregational-Christian Commission on Evangelism and the Devotional Life, it is made available by the Federal Council of Churches on an interdenominational basis. It is issued at cost, two dollars per hundred. As the BULLETIN goes to press city and state councils of churches from coast to coast are participating in the promotion of the Fellowship.

A wide constituency outside all the churches is reached by the coöperation of newspapers which use the meditations of the Fellowship daily in their columns. Copies with suggested format have been sent to 300 leading

journals with suggestions for use throughout Lent.

CHILDREN'S FELLOWSHIP OF PRAYER

Those engaged in any way in the Christian training of children will welcome the "Children's Fellowship of Prayer," which has been prepared for the Lenten period by the Connecticut Council of Churches and Religious Education. The general editor is Dr. J. Quinter Miller, with the collaboration of Miss Edna M. Baxter, Mrs. Vincent J. Maramarco, Miss Elizabeth Avery, and Mrs. J. Quinter Miller. The booklet is well written and attractively printed. It is beautifully illustrated by pictures that help to carry the "Thoughts of God."

The price is seven cents for ten or more copies; ten cents for single copies. Many ministers and other church leaders are ordering in quantity for all their families having boys and girls from three to twelve years of age. Orders should be sent to the Connecticut Council of Churches and Religious Education, 18 Asylum Street, Hartford, Conn.

Church Conferences on Cooperatives

THE first conference on Consumers' Coöperatives and Credit Unions to be held under national interfaith auspices is scheduled for Washington, D. C., February 14 and 15. It will be sponsored by the Social Action Department of the National Catholic Welfare Conference, the Social Justice Commission of the Central Conference of American Rabbis, and the Industrial Division of the Federal Council of the Churches. The meetings will be held in the Friends' Meeting House. Addresses on the religious aspects of consumers' coöperation will be made by representatives of the three faiths, Father Edgar Schmiedeler, Rabbi Edward L. Israel, and Rev. James Myers. Mr. E. R. Bowen, Secretary of the Coöperative League of the U. S. A., will speak on "Basic Principles." Other subjects to be discussed will be the relations of farm producers and city consumers, the relations of organized labor and the coöperative movement, and credit unions.

An entire afternoon will be given up to sightseeing trips to local coöperatives, including a store, a gas station, a store conducted by a Negro group, and the coöperative services at Greenbelt, a Resettlement Administration homestead.

Another feature of the Conference will be an illustrated

lecture by the Rev. Leon Kofod of Woodmere, Long Island, using colored slides which he photographed himself on a trip to all the important coöperative centers in America.

On February 3, at the close of the Ohio State Pastors' Convention at Columbus, a special luncheon is being held on consumers' coöperation with Mr. E. R. Bowen as the principal speaker, to be followed by a sightseeing trip to the Ohio Farm Bureau Coöperative's headquarters, their warehouse and a local coöperative store and gas station.

A conference will also be held in Boston on February 20 to 22 sponsored by a strong committee representing Catholics, Protestants, and Jews of the New England area. It is anticipated that the Conference will draw representatives from the various rural and farm coöperatives throughout the New England States and also ministers and laymen who are looking for further information regarding the coöperative movement. The Good Will Fund has given \$500 to the Massachusetts Federation of Churches and \$500 to the Catholic Diocesan Society to provide part-scholarships for Protestant ministers and Catholic priests to visit and study Nova Scotian coöperatives during the coming summer.

Protest Polish Treatment of Jews

A PROTEST against economic discrimination and political repressions now practiced against the Jewish citizens of Poland has recently been issued by the American Committee on Religious Rights and Minorities, a body of men eminent in public life, which has for nearly twenty years defended the rights of persecuted minority groups in different lands.

The Committee is headed by Dr. John H. Lathrop; Linley V. Gordon is Secretary, with office at 70 Fifth Avenue, New York.

After reciting the heroic struggle of Poland for independence and describing its former standing as one of the most chivalrous among the nations, the Committee says:

"Today Poland is torn by a strong and bitter anti-Semitic movement. The Jewish position is now intolerable. Not only from reports in the daily press but from reliable information secured from visitors and letters to friends and relatives in America, it may be said that the Jews in Poland are at present in the most precarious position in their history. They are subjected to an economic boycott, the fury of mobs, the destruction of property, the looting of places of business, and the wounding and killing of helpless men, women and children. . . . Industries and trades in which Jewish merchants and workingmen have long excelled, serving to advance the commerce and prosperity of the country, are now

being placed beyond their reach and these discriminatory measures directly and indirectly encourage a propaganda intended to deprive Jewish storekeepers, professional men, traders and workingmen of their means of livelihood. . . . The elimination of Jewish physicians and nurses from hospitals is only part of a continuous and persistent effort to undermine the position of Jews in the profession. A series of outrages extending over a period of many years has now culminated in the attempt to set aside separate benches (Ghetto benches) for Jewish students in the universities and high schools."

In voicing its appeal for humane and brotherly treatment of the Jewish citizens of Poland, addressed to the political and religious leaders of the country, the statement says:

"We earnestly appeal to the government and people of Poland to put a stop to the anti-Semitic movement.

"We appeal to the governments of other nations, including our own, and to the League of Nations, to coöperate with the government of Poland in providing outlets for its surplus population. The increasing pressure of that surplus upon the economic life of a people in a limited territory, and the rigid immigration laws of countries to which emigrants would normally go, create a problem which is impossible of solution by the government directly concerned and which inevitably breeds local disturbances and international ill-will. But it is neither just nor humane to seek a solution by persecuting Jews.

"We call upon the Cardinal Archbishop of Warsaw, the clergy and members of the Catholic Church, the leaders and members of each of the Protestant churches, the Metropolitan and the people of the Eastern Orthodox Church to oppose this inhuman act."

Religious News Service Expands

"The Religious News Service" is the new designation under which the news agency of the National Conference of Jews and Christians will henceforth carry on its work. It is believed that the new title will be a more adequate description of this unique and comprehensive service. According to a report made on December 22, the Service now has 210 regular paying clients, including Protestant, Catholic, and Jewish journals. Some of them are secular newspapers, others are religious magazines. There has been a notable increase in the number of subscribers to this Service during the past year.

The Religious News Service has begun to issue a new feature—a series of syndicated cartoons dealing with religious matters of general interest and also emphasizing the values of tolerance and coöperation.

In connection with the tenth anniversary of the organization of the National Conference of Jews and Christians, which falls in 1938, plans are under way to multiply greatly the local groups of citizens of all faiths, commonly called Round Tables. For this undertaking the President of the United States has consented to serve as honorary chairman. Governors of several states have agreed to act as honorary chairmen in their respective areas. The purpose of the Round Tables is to provide for coöperative study of the factors which make for right human relations in American communities and to further understanding and coöperation among the various groups that make up community life.

World Day of Prayer March 4

During every moment of the twenty-four hours of March 4 Christian groups in various parts of the world will be uniting in prayer for the worldwide cause of Christ. The day begins at New Zealand and the Fiji Islands and as it progresses new groups in other parts of the globe will be joining in praise and prayer.

The day is promoted unitedly by the Council of Women for Home Missions, the Women's Committee of the Foreign Missions Conference of North America and the National Council of Federated Church Women.

Full information together with materials for use by local groups in observance of the day can be had from the Council of Women for Home Missions, 297 Fourth Avenue, New York, or from the Foreign Missions Conference, 156 Fifth Avenue, New York.

Christmas Gift to Kagawa

In response to the appeal sent out by its Committee on the Church and Coöperatives, the Federal Council's Industrial Division cabled one thousand dollars to Dr. Toyohiko Kagawa as a Christmas gift with the love and greetings of his American friends. The money is to be used to help maintain Dr. Kagawa's work at a time when the war has cut off the sales of Dr. Kagawa's books, on the royalties of which he depended for much of his support.

"The Church Woman"

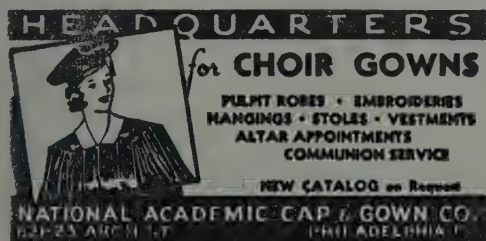
A new publication entitled *The Church Woman*, launched by the National Council of Federated Church Women last October, in January became a coöperative publication representing the Council of Women for Home Missions, the Committee on Women's Work of the Foreign Missions Conference of North America, and the National Council of Federated Church Women. The magazine is now edited and published under the auspices of "The National Committee of Church Women," which includes representatives of the three national women's organizations. They also coöperate under the same designation in the National Conference on the Cause and Cure of War.

The magazine is published in pocket size at one dollar a year. Its address is 6200 Kenwood Avenue, Chicago, Ill.

National Program for Rural Church

Among the recent activities of the Committee on Town and Country of the Home Missions Council, which also acts for the Federal Council, was the holding of a four-day conference of rural church leaders in New York, January 5 to 8, 1938, for the purpose of working out a thorough national program for the rural churches in the United States. Twenty-five persons attended, including all employed denominational executives, selected ministers in town and country churches, and officers of inter-denominational organizations.

Rev. M. R. Zigler of the Church of the Brethren, chairman of the committee, presided and Benson Y. Landis, of the research staff of the Federal Council, served as secretary. Rev. M. A. Dawber, newly elected Executive Secretary of the Home Missions Council, was chairman of the Committee on Findings. The proceedings will shortly be published. The findings are presented under the following topics: The Rural Mission of World Christianity, Democracy, Agriculture, Religion, Principles of National Service to Local Churches, Ways and Means of Improving the Program of the Local Church, Relations of Local Churches to Other Agencies, Reaching the Field.



New Zealand Seeks Dr. Wood's Book

A denominational group in New Zealand has recently been making a study of books available to give to brides and grooms. As a result of this study, their Secretary has written to the Federal Council's Committee on Marriage and the Home, indicating that Dr. L. Foster Wood's book, "Foundations of Happiness in Marriage," is the one that impresses them most favorably. They asked, therefore, whether it might be possible for them to get out a New Zealand edition. This letter arrived just a day after an order came from Japan asking for fifty copies.

Supporting CCC Chaplains

The General Committee on Army and Navy Chaplains during the last two months has been striving to secure a ruling which will permit chaplains in the Civilian Conservation Corps to remain on active duty for the same period as other officers. According to present arrangements fifty per cent of the reserve officers on duty in the CCC camps, with the exception of chaplains and medical officers, can have their periods of active service extended beyond the previous limit of eighteen months. At its meeting in Washington on November 29, the General Committee on Army and Navy Chaplains unanimously decided to seek to have the discrimination against the chaplains removed. This position was taken on the ground that the longer period of service would result in a more competent ministry. Conferences have been held by Dr. Rufus W. Weaver, in behalf of the General Committee, with officials of the CCC and others but a modification of the order has not yet been secured.

Bulletin on Alcohol Problem

"Christian Education and the Alcohol Problem" is the title of a 28-page bulletin issued by the International Council of Religious Education as an aid to local churches in their programs of temperance education. The bulletin presents a discussion of the major aspects of the present situation with respect to alcohol and the liquor traffic and proposes basic principles, objectives, and methods for an improved educational program.

The bulletin begins with an analysis of the problem faced today in the light of the repeal of prohibition, the development of the saloon-tavern, and the widespread prevalence of liquor advertising. There is a careful appraisal of our scientific knowledge of alcohol, especially in its effect upon the body, and a discussion of the relation of alcohol to the increase in automobile accidents.

The bulletin is issued at the low price of ten cents, with reduced prices for orders in large quantities. It may be secured from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Ill.

University Christian Mission Begins

The plans for the University Christian Mission, as described in the *FEDERAL COUNCIL BULLETIN* for January, were definitely launched on January 16, when a "Religion and Life" week began at Ohio State University at Columbus. After a week on that campus, a similar program is to follow at the University of North Carolina at Chapel Hill, N. C. From February 20 to March 3, the University of Wisconsin and the University of Pennsylvania will be the scene of coöperative efforts to make a strong spiritual impact on student life.

Since the *BULLETIN* goes to press while the first of the missions is under way a report cannot be given until next month, but the preliminary information concerning the interest shown is highly encouraging.

Essay Prize

The New History Society, 132 East 65th Street, New York, announces an essay competition "open to people of every nationality and race" residing in the United States, its territories and island possessions, on the question: "How can cultural and social values of racial minorities in the United States and its outlying possessions and territories be adjusted and harmonized?" The competition closes on March 15, 1938. Manuscripts must not exceed 2,000 words and must be typewritten, double-spaced. Further information can be had from the Society on request.

Physicians Told God Heals

Physicians should tell their patients that the great healing power is God, was the advice offered by Richard C. Cabot, M.D., Harvard professor emeritus at the annual meeting of the Massachusetts Medical Society last June.

Dr. Cabot urged that the medical profession acknowledge that 90 percent of the hope of patients for recovery lies with God, with only 10 percent contributed by the doctor. He told the assembly of physicians that they should not seek to use the word "nature" but should admit their faith in God without shame.

Speaking of the super-wisdom possessed by the body in favor of life, Dr. Cabot said that this powerful force "is God—the healing power on which all of us depend in order to be here today." But this great power that creates and maintains us, also creates and maintains bacteria, and we have to learn to live with them and get along with them. "I earnestly recommend to the medical profession," he declared, "to let the patient know of this great force that is working within him, working on the patient's side, on the doctor's side. It adds to their confidence in their own life, in the doctor, the drugs and therapeutics. It does the medical profession no good to avoid the word 'God.' Why not teach the people the truth?"

Message for Race Relations Sunday

(Prepared by Dr. Ivan Lee Holt and Adopted by the Federal Council's Executive Committee)

JUST after the World War, one night on an Italian ship in the Mediterranean, three nationals engaged in a discussion about liberty and independence; one was a Lithuanian, one a Syrian, and one an Armenian. One man's country had just established an independent government; the second man's country had just been made a French protectorate; and the third man's country had lost its national status, ceasing to exist. This illustrates what war does to people when it forces the drawing of new boundary lines. It may emphasize self-determination for groups as an objective of fighting, but it still leaves racial confusion. The treaty which followed the World War brought the realization of national aspiration to some racial groups but dashed the hopes of others. Racial consciousness has been very keen for the past twenty years.

Not only is there a keen racial consciousness in our modern world, but each national group is quite ready to give advice on another nation's racial problems. We in America have felt keenly and said much about the treatment of Jews in Germany. More than one group in America has expressed its opinion of the policy of Great Britain in India. On the other hand, any church assembly in Great Britain can be aroused by the un-Christian treatment of Negroes in the United States. Each nation is amazed at the un-Christian attitudes of another in the matter of race relations.

Any real solution of race relations requires that each nation face its own problems. Before we in America can tell other nations what to do we must confront our own distressing situation. It is not an easy thing for a nation like the United States to assimilate so many foreign-born when some insist on maintaining too close a connection with their native lands. We

must remember, however, that each national group has made a lasting contribution to our composite civilization. The churches can do much to interpret that contribution and make it an integral part of the community life. They can also do much to prevent unfair and unjust treatment of foreign groups in every section of our country. National political blocs under unscrupulous leadership, the housing of poor foreigners in dirty tenements, and the contemptuous attitude toward other races are things for which the churches must bear a share of responsibility.

There are some small minority groups whose right to any decent standard of living has been seriously challenged: the Orientals on the western coast and the Mexicans along our southwestern frontier. While many arguments are advanced about the difficulty of admitting Orientals, it still remains true that there is something decidedly un-Christian and unstatesmanlike about our Oriental Exclusion Act. Most of the churches show little concern about this because no Orientals are in their churches and their members never see any except the Chinese laundryman. Seeing few evidences of poverty in a southwestern town, a visitor asked, "Are there no poor people here?" A prominent layman in a Protestant church answered, "None—except a few Mexicans." Later the visitor saw, on the outskirts of the town, rude habitations of planks, tin and canvas which housed these Mexicans in dirt and squalor. The churches cannot escape responsibility for such living conditions.

The major racial problem in America is the relation of Negroes and whites. There have been changes in attitudes as our white and Negro people face life together. There are still, however, many wrong attitudes and glaring discriminations against Ne-

groes. It is more difficult for Negroes to hold their jobs or to regain them when laid off; during the depression suffering among Negroes has been tragic. The housing of Negroes in towns, in cities and rural districts is a disgrace to any nation. Educational opportunities for Negroes are far from adequate in many sections of the country, and the distribution of public school funds is grossly unfair where separate schools exist. Civil and political rights are denied.

As Negroes strive for justice a small number have come into leadership in American life in the face of great obstacles; but much larger numbers have no chance for any decent standard of living. Justice involves not only recognition of the rights of the leaders but also better chances for the masses. The Negro and white leaders must become more Christian in a common service to the masses of both groups. It does not help much for the Negro to tell the white leader he ought to be more Christian, nor does it help much for the white leader to tell the Negro he must be more Christian. God help us all to be better followers of Him who recognized no racial distinctions in His Kingdom.

God may have Eternity but we have only a little while to solve our problems and be Christian!

Race Relations Sunday (the Sunday nearest Lincoln's birthday) this year falls on February 13. It was first designated by the Federal Council of the Churches of Christ in America in 1922 as a means of ministering to friendly contacts and understanding. Since that time the observance of the day has gradually grown until it is now participated in by hundreds of congregations in all parts of the country. The "Christian Year," as outlined for interdenominational use by the Committee on Worship, lists Race Relations Sunday as worthy of inclusion in the year's program.

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THE VOICE OF YOUTH

(At the suggestion of Rev. Charles E. Shike, Executive Secretary of the Illinois Church Council, the BULLETIN will henceforth include a news section dealing with the activities of Christian Youth Councils or other coöperative activities of the young people of the churches. Materials for this column will be welcomed.)

Nebraska's Youth vs. Society

A "trial" of "Youth vs. Society" was held in Omaha on January 9 before an audience of 1200 persons in the First Congregational Church. Adult society was "convicted" on three of the five counts brought against it in an "indictment" presented by the Nebraska Christian Youth Council charging "ignorance, selfishness, and indifference to the needs of youth."

Three members of the Nebraska Supreme Court, headed by Chief Justice Charles A. Goss, presided over the unusual "trial" and rendered judgment on the verdict brought in by a jury of six prominent citizens with the Governor of the State as foreman. Ten witnesses, ranging from students to professors and sociologists, testified during the three-hour hearing under questioning by prominent Omaha and Lincoln attorneys, two of whom served for the "prosecution" and two for the "defense." Counts of the indictments and the verdict on each were: Count One—Failure to provide opportunity for employment: Guilty,

but with "recommendations for clemency"—the jury feeling that society is making an honest attempt but because of unprecedented conditions finds the problem impossible of solution at this time. Count Two—Failure to provide for constructive use of leisure time: Guilty. Count Three—Failure to provide preparation for marriage and home life: Guilty. Count Four—Frustration of opportunity by imposition on youth of militaristic nationalism: Not guilty. Count Five—Denial of spiritual and religious heritages through secularizing of life: Not guilty.

"I feel adult society has gotten off pretty well in this proceeding," commented Chief Justice Charles A. Goss.

The "trial" attracted remarkable public attention, being featured on the first page of the *Omaha World-Herald* the following morning, with several pictures of the trial and those participating in it. Organization of the undertaking was handled by Earl Weber, head of the Christian Youth Council affiliated with the Nebraska Council of Churches.

Baltimore Youth Face Alcohol Question

The Baltimore (Md.) Youth Council on January 14 took the lead in bringing young people face to face with their attitude toward the use of intoxicants. A mass meeting was held on that date in the Babcock Memorial Presbyterian Church as a part of the general program of "Christian Youth Building a New World." The specific theme on this occasion was "Helping to solve the liquor problem." The program included an illustrated lecture on the "Use and Abuse of Alcohol," industrial exhibits and a short play.

The Baltimore Youth Council joined with the Baltimore Peace Congress in a Peace Parade held on November 13, followed by a mass meeting at the Mount Vernon Place Methodist Episcopal Church in the interest of international goodwill. This is the fourth year in which the Peace Parade has been held.

NEWS OF STATE AND LOCAL COÖPERATION

Washington Plans Religious Education for Public School Pupils

The Washington Council of Churches and Religious Education has put forward a plan designed to provide religious education for children in the public schools of the state. The proposal contemplates the setting aside of one period a week when boys and girls in the public schools will be permitted to go to adjacent churches for classes in religious education. The new and distinctive aspect of the proposal is that the teachers would be provided by the State Council of Churches, which would assume responsibility for the expenses of the plan including the salaries of teachers.

The classes would be conducted upon an interdenominational basis. Attendance would not be compulsory but left to the discretion of parents. The only coöperation required by the school authorities would be the release of pupils from their school work for one period weekly. No attempt would be made to secure school credits for the religious instruction.

Two members of the Seattle School Board have expressed themselves as strongly in favor of the plan. The Council has decided to establish a demonstration in some community where the school board is ready to coöperate.

Central Adirondack Larger Parish

One of the interesting developments in the rural life of New York State last year

has been the organization of the Central Adirondack Larger Parish. It is located in Hamilton and Herkimer Counties, the section of the Adirondacks which includes the Fulton chain of lakes. It encompasses an area of about 35 miles long and 10 to 30 miles wide, most of which is mountainous and covered with dense forest. Lumbering is the principal industry. The winter population is approximately 1500. Summer residents temporarily increase the population to about 15,000. Five small congregations, ranging in membership from 9 to 182 (the largest at Old Forge) make up the larger parish. Summer services are also held in four additional communities.

Rev. Frank A. Reed, of Old Forge, is pastor. Two additional pastors and a director of Christian education serve during the summer season. The program includes Vacation Bible Schools, the development of a parish choir, a School for Leadership Training and a Youth Council covering the entire area. The Larger Parish budget amounts to \$2350 in addition to the upkeep of individual churches and the salaries of summer workers. The Presbyterian Board of National Missions provides the director of religious education for the summer program.

Community leaders who may be interested in organizing a Larger Parish can secure a valuable statement on Principles and Procedure from Rev. Mark Rich, field representative of the New York State Christian Rural Fellowship, Barnes Hall, Ithaca, N. Y., who also acts as the rural secretary of the New York State Council of Churches.

Chicago Appraises Schools in Christian Living

A thoughtful appraisal of the ten Schools in Christian Living which were held in the area of Metropolitan Chicago under the auspices of the Chicago Church Federation last November has been made by Professor W. C. Bower. He calls attention to the fact that the Preaching Mission, followed by "The Teaching Mission" has brought evangelism and Christian education together in a new synthesis, and declares that "a commitment to the Christian way of life must be followed by a longer and more patient process of the continuous reconstruction of life." Professor Bower also emphasizes the fact that the Schools had a "creative" note, "bringing Christianity into actual functional relation to the vital issues of our current living." He finds further significance in the fact that the Schools pointed "Christian thought toward action." He urges that the Schools should be regarded as "a beginning rather than an end of an educational process."

Rev. E. C. Bradshaw, executive secretary of the Department of Christian Education in the Chicago Church Federation, summarizes the outlook of the Schools in Christian Living by saying that they represented a "harmonization of evangelism, Christian education and the social ideals of the churches."

The ten Schools had a total attendance of approximately 2500. The different sections of each School dealt with the Christian standards and program for the family, the church, the community, and the world.

Cornell School for Missionaries

The New York State College of Agriculture at Cornell University, Ithaca, is making an important contribution to the life of the church through its "School for Missionaries." The ninth session is being held from January 25 to February 19. A week-end Rural Missions Conference is to be held February 11-12 with a special retreat on the following day. Missionaries home on furlough are the chief participants in the School.

On February 15, during "Farm and Home Week" at Cornell, there is to be a "Rural Church Day." The program is open to all without registration fee. One of the speakers will be Dr. Hermann N. Morse, administrative secretary of the Presbyterian Board of National Missions and chairman of the Federal Council's Field Department, who will discuss the Rural Church and National Welfare. A major center of interest in the program will be the Larger Parishes in New York State.

At the same time the annual meeting of the New York State Christian Rural Fellowship will be held. The Fellowship is an organization of those who are seeking to promote Christian ideals for agricultural and rural life throughout the state. The Fellowship issues a bulletin edited by Rev. Mark Rich, which goes to all members who pay the annual fee of one dollar.

Statewide Convocation in Nebraska

The Eighth Annual Ministers' Convocation of Nebraska was held under the auspices of the Nebraska Council of Churches January 9-12, with a registered attendance of more than 250 pastors representing 12 different denominations. The Convocation was also planned as the 70th anniversary of "Coöperative Christianity in Nebraska." At the Anniversary Banquet Professor F. M. Gregg of Nebraska Wes-

leyan University described the earlier stages of coöperation as represented by the annual conventions of the State Sunday School Associations. Among the speakers at the Convocation were Dr. Frederick B. Fisher of Detroit, President Charles F. Wishart of Wooster College, Professor John Biegeleisen of the Eden Theological Seminary, Miss Daisy June Trout of the National Council of Federated Church Women, Dr. Percy R. Hayward of the International Council of Religious Education, and Dr. Samuel McCrea Cavert of the Federal Council.

The new president of the Nebraska State Council of Churches is Rev. C. R. Lichtie of Fremont. Rev. John C. White continues as executive secretary.

New York Seeks Clarification of Marriage Laws

Clarification of the marriage laws of New York State so as to require personal registration of all ministers and all persons authorized to perform the marriage ceremony was one of the propositions approved by the New York State Council of Churches at its annual meeting in Albany January 10-11. The action was taken because of the conviction that there is too much "looseness" with regard to the performing of marriages in up-state sections. The Council also voted to support premarital tests for venereal diseases and also went on record in favor of local option laws and stricter Sunday observance and in opposition to legislation which would legalize gambling.

Rev. Howard V. Yergin, executive secretary of the Presbyterian Synod of New York, is the new president of the State Council of Churches; Dr. Wilbur Clemens is general secretary.

Louisville's Broadcasting Program

The Louisville (Ky.) Council of Churches is receiving widespread apprecia-

tion for its broadcast from station WHAS called "The Saturday Night Meditation." Expressions of interest have come from thirty different states. The program is of a devotional character, designed to prepare the listeners for the services of worship on the following day. It is conducted by Dr. Charles W. Welch, one of the leading ministers of the city. The program is proving so successful that consideration is being given to its extension through a network of stations.

Illinois Council Enrolls Associates

In 1937 the Illinois Church Council, now in the third year of its life, adopted the experiment of enrolling "associate members." These "associate members" are carefully distinguished from the official members who make up the governing body of the Council. The "associate members" are individuals who desire to share in and support the work of one of the major departments of the Council and to contribute five dollars a year for this purpose. It is hoped that local churches will relate themselves to various phases of the Council's work by contributing five dollars for each of several persons who will represent that church in these departmental interests, such as evangelism, comity, social relations, temperance, world peace, youth movement, community relations, child guidance, and leadership education.

Dr. Beaven in Kansas City

Dr. Albert W. Beaven, President of Colgate-Rochester Divinity School, who has just returned from an extended visit to missions in the Far East, spent January 5 in Kansas City as the guest of the Council of Churches. One of his special points of emphasis was what he calls an "all-church and all-year evangelism." He urged the importance of developing a sense of responsibility on the part of every member of the church and of every organization in

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the church to reach new members and to assimilate them into Christian fellowship. This emphasis is to be included in the program of evangelism of the Kansas City Council of Churches.

Wichita Provides Leadership Training

Continuing its practice of several years, the Wichita (Kan.) Council of Churches announces its next training school for leaders in religious education beginning on February 15 and continuing on successive Tuesday nights and Friday afternoons. Six courses are offered, dealing with the Christian message for our day, the New Testament, Christian worship, guiding nursery children in Christian growth, guiding the religious growth of primary children and administering the Sunday school.

Provision for the training of leaders on an interdenominational basis is now one

of the most widely recognized functions of city councils of churches.

California Surveys Oxford and Edinburgh

A review and interpretation of the Oxford and Edinburgh Conferences were the center of interest at the annual meeting of the California Church Council, Northern Area, held in Sacramento. The California delegates to Oxford and Edinburgh were Right Rev. Edward L. Parsons, Bishop James C. Baker, Dr. Harley H. Gill, and Dr. Herman F. Swartz. A remark made by Bishop Parsons as expressing the spirit of the Oxford Conference, has been widely quoted: "Let us not be fiddling in the vestry while the world is burning."

The Governor of the state, Honorable Frank F. Merriam, outlined his desires for a Hall of Religion at the 1939 Golden Gate International Exposition. He also spoke of his hope that there might be a

great Peace Palace at the exposition.

Five "Teaching Missions" are to be held under the auspices of the State Council between March 1 and 10, in San Francisco, the East Bay Area, Sacramento, San José, and Fresno.

United Religious Programs at Government Projects

Under the leadership of the Home Missions Council a program of united Christian ministry has been developed at four centers where great government projects are under way—Grand Coulee Dam, Wash.; Boulder City, Nev.; Bonneville Dam, Ore.; and the Cumberland Homesteads in the Tennessee Valley. An interdenominational work is carried on at each of these centers by a minister who serves the entire Protestant community. The program includes public worship, Sunday school, and young people's organizations.

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A Popular Interpretation of Oxford and Edinburgh, 1937

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This is the one adequate account, within the compass of a single pair of covers, of the Oxford and the Edinburgh Conferences of last summer. It is written by one who was intimately identified with both conferences and had a large part in preparation for them. He gives a vivid and colorful

account of each, together with a brief review of origins, the process of organization and the methods by which they have worked for unity in a disintegrating world. The author includes likewise significant excerpts from the great addresses and reports which representatives of one hundred and twenty-three denominations from over forty nations took part.

The final chapter describes and evaluates the important actions growing out of the conferences and looking toward the formation of a World Council of Churches. In all of this the author points out that the only hope of success lies with the multitude of individual Christians who through their

own lives, through their churches, and through their nations can under God's leading avert the fate which now hangs over the world. There is a note of hopefulness in the story of what has been accomplished, but the reader is not permitted to engage in wishful thinking about the future.

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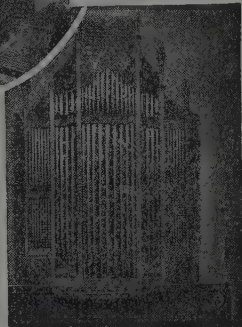


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A young clergyman who for four years has specialized in a personal ministry to the ill in the Massachusetts General Hospital, with the constant counsel and collaboration of Richard C. Cabot, M.D., here presents the kind of spiritual help which he has found of most value. The book is written primarily for those who are sick in body or mind. It consists of brief meditations and prayers for specific needs—for "one who cannot sleep," for one who is afraid, discouraged, worried, or lonely; in pain, disabled, or burdened by a sense of guilt. There are similar meditations for those who minister to the sick, for the family and friends of the sick. Hymns and passages of Scripture which are particularly appropriate are suggested. The pastor will find the volume extremely suggestive for his own approach to the sickroom and valuable as a gift or loan to his parishioners who are ill.

The little volume is an indication of the deepening interest in the relation of religion to health which has led the Federal Council of Churches to appoint a special committee on this subject.

Church Education for Family Life

By BLANCHE CARRIER

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A leader in religious education here evaluates the parent education movement in the churches, and charts a possible course for the future. Taking a philosophical point of view which she calls experimentalism as the criterion, she studies what has been done and is now in process in this field. Indicating the point of view of experimentalism largely by excerpts



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from Dewey's "Human Nature and Conduct," published in 1922, and making generous use of other well-chosen passages from Dewey and other leaders of thought, she finds that there is a confusion in the parent education movement in the churches growing out of a combination of elements from the philosophy of idealism and the philosophy of experimentalism.

The author finds that in the main the leaders of this movement have not been sufficiently aware of the educational implications of a changing world. However, her conception of change seems not to have been worked out with definiteness as a cultural anthropologist, for example, might

have conceived of it. She feels also that ideals have been presented in too static a fashion rather than in terms of increasing realization of values. Incidentally she has an excellent treatment, following Dewey, of the relation between means and ends. When she comes to her conclusions, however, she does not hint at the fact that the relation between science and philosophy is involved in the problem of the relation of means and ends.

The most hopeful aspect of the parent education movement in the churches is that its leaders have glimpsed the experimental point of view. Whether they will call it experimentalism still remains to be seen.

This reviewer understood when he bought Dewey's "Human Nature and Conduct" in 1922 that its author was averse to having his philosophy called by any sort of "ism."

At any rate leaders have emphasized the fact that education is a democratic process, that parent education is to be carried on in relation to the sort of society in which families live, and that family life has a naturally close kinship with religion.

The book will be valuable to all who shape philosophies and curricula for religious education, including those whose particular writings the author criticizes. Possibly they would have been able to criticize their own productions as drastically as the author has done. L. F. W.

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Horace Bushnell's "Views of Christian Nurture" and his creative influence upon Christian education are the theme of this stimulating study. His insistence that "The child is to grow up a Christian and never know himself as being otherwise"—which is now an accepted principle—was the signal for a storm of controversy in his own day. That controversy is vividly pictured by the professor of religious education at the Hartford Seminary Foundation, together with an analysis of the main aspects of Bushnell's position and an estimate of what he has meant to the subsequent development of education in America. Pastors and Sunday-school teachers will find Professor Myers' treatise of high value.

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